VOL. XIX. NO. 10.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

OCTOBER, 1875.

CONTENTS.

EDITORIAL.

ANNUAL MEETING 217
REDUCTION OF DEBT 217
SPECIFIC WANTS MADE MORE SPECIFIC — NEGRO PIETY; HASTY GENERALIZATIONS 218
COSTLY BUILDINGS AND CLASSICAL STUDIES—CHINESE ON THE PACIFIC COAST 220
RESPONSIBILITY FOR SURPLUS WEALTH 221

FREEDMEN.

NORMAL AND OTHER SCHOOLS—Emerson Institute, Mobile; Swayne School, Montgomery; Burrell School, Selma 222
Annals of a Quiet Work 224
CHURCH WORK—Raleigh, A Revival—Golding's Grove, Additions to the Church—Athens, Laying Corner Stone—Texas, Bible Religion 225
Piety and Morality of Colored People. 227
Work and Wait 229

CHINESE IN AMERICA.

OUR WORK AMONG THE CHINESE; By Rev. W. C. Pond 229
Monthly Survey; Converts—Wong Sam's Letter—Fung Affoo's Address 232

COMMUNICATION.

WHERE TO BEGIN; By W. W. Patton D.D. 233

MISCELLANEOUS.

Catholics among the Freedmen 235
Systematic Giving — Educational Items—Prayer 236

OUR SUNDAY SCHOOL LETTER.

From Mrs. G. W. Walker 237
Letter from an Old Friend 238
RECEIPTS 238

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary

VOL. XIX. OCTOBER, 1875. NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the American Missionary Association will be held in Middletown, Conn., commencing on Wednesday, October, 27th, at 3 o'clock, P. M.

The sermon will be preached by Rev. Wm. M. Barbour, D.D. of Bangor, Me.

Several papers relating to the present condition of affairs South, and also to the future of the African race, will be presented, to be followed by discussions. Particulars as to other speakers will be given hereafter in the religious papers.

Churches contributing to the funds of the Association are specially invited to be present by pastor and delegate.

Hospitalities will be extended on application by letter, prior to October 15th, to Rev. A. W. Hazen, Middletown, Ct.

REDUCTION OF DEBT.

The American Missionary Association has carried a large debt for several years. This fact has been set forth in our Annual Reports and elsewhere, but has been accompanied with the statement that we did not appeal to our friends for aid in liquidating it: for we have property in lands at the West and in stocks &c., which under favorable circumstances will cover it. To avoid sacrificing these assets, we have borne a portion of the debt by loans from the bank, which the financial pressure of the last few years has compelled us to increase. This portion of our indebtedness amounts to $25,000 and is in every way undesirable: We have been obliged to ask some of our friends to become endorsers and this is burdensome to them—the bank rate of interest is higher than we ought to pay—and such a floating debt renders the Association liable to sudden embarrassments.

It may be asked: why not pay this part of the debt by the sale of the assets at any price? We answer: The sacrifice is too great. Our Western lands are of good quality and well located, and when another wave of population flows westward will sell at fair prices. Our stocks, though now depressed, are, as we believe, intrinsically valuable, and in better times will command par value. To force either on the market now is to incur too great a loss. Our most judicious business friends who know the facts most intimately, advise us against it.

We have but one other resource—namely—to ask the special friends of the Association to come to our help by furnishing the means of cancelling this peculiar indebtedness. Officers of the Association are laying plans to avoid any further increase of debt; they are diminishing their numbers and are augmenting their own labors; they do not ask other men to be burdened while they are eased.

We cherish the hope that in this broad land, there are those to be found who will aid us in this thing. There are *three* ways in which it may be done:

1. By a direct gift for the purpose.
2. By a loan, at ordinary interest, for a term of years.
3. By a loan, at interest during the life of the lender, and a gift to the Association at death. Several persons—mainly aged people—have deposited funds with us on these conditions. They wish to give the money to the Association but need the interest on it while they live. This plan saves them the perplexity and uncertainty attending the lending and re-lending of their money.

We commit these suggestions to the benevolent and prayerful consideration of those who take a deep interest in the neglected and needy children of poverty, ignorance and caste-prejudice.

The above is the form of a circular, that has been sent to a few of the friends of the Association. The responses have been such as to encourage us to hope that a still wider circulation of it will secure the much desired result. We, therefore, lay it before all our readers, praying that the Annual Meeting may be cheered by the announcement of complete success.

SPECIFIC WANTS MADE MORE SPECIFIC.

In the last number of the "Missionary" we gave a somewhat detailed account of the "Specific wants" of the Association. These were so numerous that we were compelled to group them together, and thus in many instances the amounts required for particular places were large. Some of our friends may be deterred from giving because of the large sums needed. But we wish to say that these sums are made up of a number of small items, as for example, the $2,000 needed to sustain a school, can be divided into the support of individual teachers or even into smaller portions of expense.

If it is desired, we can and will cheerfully give to any donor the specific ways in which appropriations may be used.

NEGRO PIETY—HASTY GENERALIZATION.

The reports in regard to the piety of the negroes in the South are so varied and even contradictory that many persons at the North know not what to believe. We think the solution is easy. Each statement is probably true of the locality or the individuals spoken of, and the only trouble is in hasty generalizations. Let us illustrate the point. One person describes the *physical* aspects of the South as mountainous, rich in timber, ore and coal, with fertile vales and sparkling streams; another, as a vast stretch of level, thin land, covered with sand and pine; a third, as having a rich, deep, inexhaustable soil, that will "make" the best corn and cotton crops in the world. Now each tells the truth as to the locality he describes—no one tells the truth as to the whole South. Again, speaking of the *white* people in the South, one says they are getting rich; another that they are becoming poorer; another that they accept the situation; another that they are as bitter and rebellious as ever. Now each and none of these writers tells the truth; each tells a part, none tells the whole. So in regard to the piety of the negro. On the one hand they are pious, thankful, spiritual—with a richer experience in faith, hope and love, and a deeper insight into divine things than falls to the lot of most people; and on the other hand they are superstitious, excitable,

and immoral, addicted to lying, theft, intemperance and licentiousness. Both statements are true of some, neither is true of all. As we said before, the mischief is in the hasty generalization. We have been so impressed with this fact that we have often grouped the statements made in the "American Missionary" under headings like these, "Progress and Hindrances," "Light and Shade," and frequently when we have received a communication from the South giving a very bright or a very dark view of things we have withheld it from publication until we could accompany it with a statement of the other character. We have tried to hold up before the North a well balanced scale-beam.

There are many reasons for this great diversity in negro piety. The people recently from Africa are more superstitious than those who have lived for generations in this country. Those on the plantations are less cultured than those in the cities. Some had religious instruction, of which others were entirely destitute, and, finally, there are all those known and unknown influences which go to make up, among them, as among us, the peculiarities which render sweeping generalization always unsafe and misleading.

Slavery is responsible for a few of the best and many of the worst elements in negro character. It may seem surprising that we should attribute any good in it to slavery. But consider: For obvious reasons, it kept the slaves from intemperance: it, in one way, restrained unchastity, for while the lust and avarice of the slave-holder broke down the virtue of the negro woman, his interests equally led him to prevent, as far as he could, promiscuous licentiousness, and, lastly, the cruelties of slavery—no credit to it—developed that marvellous faith and patience that made uncle Tom's story no myth and himself a genuine representative of, not a large, but a real body of Christian heroes and martyrs among the slaves. The evil influences of slavery are more obvious. It darkened the inner sanctuary of the soul, by withholding the written word of God; it corrupted the scarcely less influential fountain of character—the family; for the marriage relation was virtually annulled and parental responsibility abrogated; and in the outer life it was a warfare of power against weakness, and almost compelled the weak to resort to strategy (i. e.) deceit and theft.

But we may be asked, "How shall we form a just judgment as to the piety of the negro?" We will not commit the fault we condemn—we will not make sweeping generalizations. Any one can judge for himself that under the general influences of slavery the Uncle Toms could not have been numerous, and with such ignorance, provocations and temptations, the practical morality of the masses must have been low. Since slavery has been abolished, licentiousness and intemperance have had fewer checks, and where the old ministers and the adult members of the churches have not become better educated, and where the spiritual influences have not been improved, there can have been but little change for the better. Mere liberty for the body is not a sanctifier. Our view—often stated in these columns—is as true as ever: If the Western people, trained amid schools, churches and Christian homes, need aid in home missionary work, in educating ministers and in building and sustaining colleges, *how much more* do these blacks in the South need it, who have so largely lacked all these influences, and still lack them? Why should the negro's friends at the North waste time in trying to settle nicely the question of the greater or less piety of the negro, when they *know* that beyond any other equally large class of our fellow citizens they are most in need of an enlightened Gospel, and that far beyond all others, our debt to them is the heaviest?

COSTLY BUILDINGS AND CLASSICAL STUDIES.

A few of our friends have been exercised about the cost of some of our buildings for the Freedmen, and the number of our higher schools. A word of explanation, we trust, will relieve the anxiety. A large number of our school buildings were provided by the Freedman's Bureau. Our church edifices and most of our school buildings are very simple and cheap structures. Two or three of the latter are exceptions. Virginia Hall at Hampton cost $80,000, and is one of the most complete school buildings in the State, but it was built by donations mainly from wealthy persons who gave the money specifically for that building. Jubilee Hall at Nashville, which is nearly ready for occupancy, has been built by the earnings of the Jubilee Singers, and the property will be held as their memorial. So while all our contributors may rejoice in the success of these colored singers, only those who have aided them in their achievements can feel that their money has been put into the enterprise. We do not know that any of the money contributed for these two buildings would have been given us for other objects. The Association would not have taken money given for general purposes for the construction of such edifices. Furthermore, a very gratifying view may be taken of this subject. When we remember the barbarities of the African slave trade, the horrors of the middle passage, the cruelties in the slave pens, on the auction block, and through the agencies of the bloodhounds and the lash—when we recall the separation of families, the prostitution of woman, and the bloody war waged by the slaveholders to forge chains to bind these things perpetually upon the colored man—it is a relief to know that God has put it into the hearts of white men to make some slight compensation for all this wrong, by voluntary gifts for such buildings as Virginia and Jubilee Halls. The negro has had very much of the worst; may we not be thankful that he now has a little of the best?

As to the number of our higher schools and the amount expended for their support, it may be sufficient to say that the supply is small in proportion to the number of the blacks. It is estimated that there is but one colored person out of every 40,000 in college at present, and that for years to come a large majority of the Freedmen must depend entirely upon the whites for such services as can only be rendered by men of thorough education. Their true dignity as American citizens cannot be thus sustained, neither can their highest religious interest be secured, as long as such dependence continues.

Where are the colored men competent to fill their pulpits? Where are the educated blacks fitted as missionaries for Africa? Some courses of study adapted to prepare men for such work are needed, and we believe the Association has none too many.

CHINESE ON THE PACIFIC COAST.

We devote a good deal of space in this number of the "Missionary" to our work among the Chinese on the Pacific coast. A few of our friends have queried whether this should not be abandoned, that we might devote more time and means to the Freedmen. The question is important and should not be decided in the dark; hence we requested Rev. Mr. Pond, whose intimate knowledge of that part of our field none can doubt, to lay before us the facts in the case that we and our friends might have the basis of an intelligent judgment. He has complied, and we are glad to present his article in other columns. The outline is clearly and candidly drawn and we confess that it carries the conviction to our

minds that we cannot withdraw our help from so productive and promising a portion of the vineyard.

In a private letter, Brother Pond pours out his heart most freely and fully. We cannot refrain from quoting these earnest words—eloquent in their earnestness.

"As I think of these facts which I have thus merely catalogued to you—but on any one of which as they pass before me, in the labors they have cost, in the richly interesting details which they call up to memory, in the great sum of their present value, and in the grand promise which they give for the future, there is enough to occupy my pen for pages—as I think of these facts, I say, the only parallel which imagination suggests to the wisdom of our now withdrawing from the work is set forth in the query, 'Why didn't our Government withdraw from the war for the Union the day after that 4th of July in which Vicksburg and Gettysburg were won?' I dare say this will seem enthusiastic to you; and yet, the victories which God gives *us* to win, are those for which Vicksburg and Gettysburg occurred. They saved our nation that our nation might Christianize the world. And without any doubt, with reference to the empire of China at least, we here in California are privileged to work at the point of greatest advantage."

THE RESPONSIBILITY FOR SURPLUS WEALTH.

We happen to know a number of Christian men, to whom God has given large means, who are anxiously inquiring what they shall do with it, as stewards of the manifold grace of God. The question is not an easy one to answer. And it is all the more difficult on account of the many subordinate questions which it involves, as, for example, what is a reasonable amount of property to accumulate, how much is it proper to spend on one's family, how large an estate is it wise and right to leave to one's children: questions, like these, perplex, and sometimes torment a serious mind. And yet we believe that those who have estates, or incomes far beyond any present or prospective needs of themselves or their families, will be guided into a right disposition of them if they conscientiously seek the light. It is every man's right, and his duty, if he is able, to provide for his household, but having done that, he owes his surplus wealth to the needy outside. For what else is superabundance given to men, and in what other way can it be made a blessing, either to the possessor, or the receiver? The good Samaritan finds his neighbor in the suffering and the perishing wherever he meets them.

Take the work of this Association in the South for illustration. Here is a race which has toiled without wages for 250 years. The labor which has increased the wealth of the country, and enriched thousands of our citizens, has left them nothing. In the confusion of battle, they came to their freedom, but without houses, or lands, or cattle, or money, or wealth of any kind. Hence they needed every thing, and they needed it all at once. Philanthropy and Christianity, alike, were moved in their behalf. This Association was called to the front to aid in the work of physical relief, as well as in the work of mental and moral instruction.

Fourteen years have done something, but only a beginning of what needs to be done. We have taught hundreds of thousands to read, have planted some twenty-five training schools of different grades, some sixty churches after the pattern of Plymouth Rock, and have now in courses of instruction and in religious training some 15,000 of the most promising youth of the race. But what are these

among 5,000,000 of people, made ignorant by set purpose of law, to teach whom to read was an offence for the penitentiary.

And, then, let it be remembered that even these institutions which we have planted, are dependent on current contributions from the churches, and so liable, at any moment, to be embarrassed for lack of funds, and compelled to close their doors against these eager youth.

Here, now, is an opportunity to invest in a work as appealing and rewarding as any in the land. This race needs permanent educational and religious institutions more than any other portion of our people. The men who have the wisdom to found these will commit their names to a future which will brighten them with the passing years.

And it should be borne in mind, too, that this field is an open one, where surplus wealth need not seek long to find its object. It has unlimited wants and unlimited opportunities. What private munificence has done for the educational institutions of New England—until it is difficult to see what place there is for another school, or college for either sex—needs to be done for the South, especially for its colored youth. Holyokes are needed for its girls, and Amhersts and Yales for its boys.

There will be, for a hundred years, opportunity for the Willistons and Hitchcocks, and Smiths of the North, to link their names with institutions which shall be fountains of perennial light and blessing to many generations of this race.

Young men and women must be educated, by thousands, for Christian labor in this country and in Africa. Those who provide the requisite facilities for this work will be most fortunate, and improve an opportunity for usefulness such as rarely comes to man.

We call attention to this field, in order that we may help the large hearted to find the object they can wisely and safely aid. And we invite such men to correspond with us in reference to this matter, confident that we can show them how wealth can be made to bear the largest fruit for intelligence and piety.

Who will give a Holyoke or an Amherst to the colored people? The example would stimulate good men to cultivate this barren field as nothing else can.

FREEDMEN.

NORMAL AND OTHER SCHOOLS.

REVIEW OF THE YEAR.—EXAMINATIONS.

We group together below, several letters from the teachers in the South, giving an outline of the year. It will be seen that the year has been fruitful, in spite of all hindrances from without and of an inadequate force of teachers and consequently of overwork for those on the ground.

EMERSON INSTITUTE, MOBILE, ALA.

From Rev. E. P. Lord.

The Dark Cloud—The Silver Lining.

The last year's work at Emerson Institute has given us at times a feeling of despondency, and anon of hope and joy. We have seen the prejudice and really heathenish superstition of the older negroes, the immorality and deception among the churches, the recklessness and dissipation of the young people. We have even seen scholars whom we had thought had felt our influence for better things, carried away by the terrible influences about them. Young people who have labored almost night and day for a year to attend school have been cheated out of their pay by employers because they were intending to come to that Yankee school. Scholars who had

plenty of money in the Freedmen's bank to fit themselves for teaching, have lost money, ambition and faith by that miserable failure. We have had to send away scores of earnest young men and women, who would work in any way to gain an education but had no money. Some of us have broken down in health; all have given all the care and labor that body and mind and heart were capable of, and yet how little of the great work has been done. Is it any wonder that we sometimes become disheartened, and murmur because Christians at the North do not, with their means, keep us from being overwhelmed by this work, which God has so plainly given into their hands.

But on the other hand, when we remember what God has already accomplished here, there is hardly room for sadness. In these two years more than fifty young men and women have begun the Christian life, not from impulse but by coming to respect, love and finally choose, that life. Over 500 scholars have been under the influences of school life, and almost all have come to despise the old way of living and really have an honorable ambition. I never knew a more noble sentiment than has grown up among our older scholars during the past year.

The determination of almost all the older scholars, is to teach and elevate their people. Fifteen of the advanced scholars gathered schools for themselves last summer, teaching Sabbath school in each case. They taught 350 scholars, and brought back with them, in the fall, a number whom they had inspired with a desire to learn. I have been at much pains to inquire and I find the unanimous testimony of the people in the places where these scholars taught, to their earnestness and pure influence. More are going out this summer with as noble an ambition as ever impelled missionaries.

Fourteen colored ministers, some of them pastors of large churches in this city and in other places, have come into the Theological class, and have studied with a zeal and enthusiasm I was not prepared to expect.

Through them we have gained an influence in the churches very unusual. Teachers and scholars are teaching in all the Sabbath schools in the city. All the schools now have the international series of lessons and meet at the institution for teachers' meeting. The teachers at the Institute teach and really have a directing influence in Sabbath schools, of over 3000 scholars. Four of our scholars are superintendents of some of the largest Sabbath schools. A number of colored Presbyterians have built a church and have asked me to help them organize a Union or Congregational church. They give promise of being a great power for good.

The white people have shown a remarkable amount of kindly feeling, especially the pastor and people of the First Presbyterian church. We have even been offered assistance by Southern white teachers, in teaching in a new Sabbath school.

When we recall all these encouragements—the spirit of progress and improvement which has already begun to work as a little leaven, we cannot but forget our discouragements in enthusiasm and earnest endeavor.

SWAYNE SCHOOL, MONTGOMERY, ALA.

From Mr. J. M. McPherron.

Encouraging Testimony—Discouragements.

The school attendance of the past year has not been quite as full as in some former years. This is partly owing to hard times. But most of those who have been in school during the year have made very much better progress in their studies than in any previ-

ous year. Some who were doing well in their studies were compelled to leave school to teach, because if they did not begin at once they would lose the opportunity of earning any money during the year, which they could by no means afford. One very encouraging fact, in the history of the year, has been the conversion of many of our best scholars.

During the week of examinations, a committee of gentlemen, composed principally of residents of the city, visited the school. They seemed much pleased and as much surprised. Some of them were fully of the opinion that the colored people were incapable of an education. One of those said he was glad to have that idea exploded. Judge Bibb declared that the school belied the common impression that the negro could not receive a thorough education. Capt. Bush, (City Sup't.) said the school had never before made as good progress. A reporter for the Chicago Tribune remarked that he never saw scholars who had been in school for the same length of time do better. He was especially pleased with recitations in algebra and grammar.

These are some of the more encouraging aspects of the work. Of course there are discouragements. Perhaps the greatest of these is the difficulty of keeping scholars in school for a sufficient length of time.

It will take a long time to get rid of all the fruits of slavery, one of the most provoking of which is lying. Sometimes it is in the form of plain misstatement, sometimes a deception. There are some, however, who are beginning to regard truth for its own sake, and I hope in God's own good time the little leaven will leaven the whole lump.

BURRELL SCHOOL, SELMA.

From Mr. J. N. Messer, Principal.

Progress in studies—Irregular attendance from poverty—Interest in Temperance Cause.

You will be gratified to hear that there has been uniform progress throughout the year in all of the following particulars: In increased zeal and study; more regular attendance; more cleanliness of person and clothing; and a greater regard for morality and religion.

The most discouraging feature of the work is the irregularity of attendance. The colored population is more transient than the white. Children come to school a few days and never come again, and when they are looked for it is found that they have moved away. We have had enrolled during the present school year four hundred pupils, while the average is just two hundred. This is a very poor showing; but when we consider the condition of the people it is easily explained. The colored people are very poor; many of them taxed to the utmost to get something to eat. So when they can find work for any of their children the temptation to take them from school is very great.

Burrell School Reform Society is still a vigorous organization; the meetings are well attended usually. I think it is doing good. Many of the larger schoolboys are very much interested in the temperance work.

VIRGINIA.

THE ANNALS OF A QUIET WORK.

One of our lady-teachers who rejoices in her work and perpetually praises the Lord for the opportunity of doing it, sends us a brief account of her school. It is located in a retired part of the Old Dominion, and is an illustration of the useful influence of some of the inexpensive schools founded by the American Missionary Association. She writes:—

In my school there has been a steady and rapid advancement and a spirit of thankfulness for my labors among them. The church are making an effort to build a house and indeed have rented one, in which they worship. This has neither doors nor windows, but they hope soon to have both.

A Temperance society has lately been organized in which the pupils seem greatly interested, and which promises

much good. It had reached the number of sixty-one members, when I left, and others will no doubt be added. I have written these things in order to give to God the glory due unto His name, for it is written, "Whoso offereth praise glorifieth me."

This led us to ask for some account of the origin and history of the school, to lay before our readers. In her reply she refers to the angel guidance which God gave to his people of old when he led them out of Egypt and through the wilderness, and adds:

Two lovely and loving ones, sisters also in the flesh, were sent by the American Missionary Association to an obscure place, but just where the Lord would have the light to shine, to a place known by the name of the Quaker Swamp.

Our God has his own way of preparing the hearts and minds of His people for receiving his blessings, and one of them in this case was on this wise. An old colored man, and poor, said to me, "In my view, I saw, in the elements, two beings, all in white, and they came to me. White people were all around, but they came to me, and they asked me of my welfare, and how things went with me, and talked very kindly to me, and comforted me." And said he, "when those two ladies came, I thought they were the very same—I thought they were the very ones." And such they proved to be to him, and not to him only, but to many, for miles around.

These two sisters labored most effectively, and successfully, blessings being poured upon them abundantly, when a seeming interruption occurred to stop their labors. The building in which they daily assembled with their more than one hundred pupils, was burnt to the ground. But they, heroic and anxious to accomplish their heavenly mission, nothing daunted, pursued their loved employment in the open air, under the trees, sitting with their pupils upon the logs, and upon whatever else might afford a seat, until in one week, the colored people had built another house. Then the happy work went on, spreading joyful gladness around, until the time came for the teacher to go away. Then Oh! how many grieved and saddened hearts! Weeping and bitter tears attested the strong affection that had twined around the hearts of these poor ones of darkened hue, and they wept as those who refuse to be comforted. The same affection is still cherished in their memories, and some of their purest enjoyments, and some of their happiest hours, are spent in talking of these dear ones whom they delight to honor. *Miss Anna and Miss Emma Robinson.* The fruit of their labour still remains and can never be undone, according to the promise, "Your labor is not in vain in the Lord."

And now in the providence of God I have been sent to take up and carry on the work so nobly begun by them. For three years past, there has my labor been, and I feel constrained to rejoice and give God thanks for what I have been permitted to see of His goodness in my work.

CHURCH WORK.

NORTH CAROLINA.

From Rev. W. G. Marts, Raleigh.

Special Efforts—Converts—Inquirers.

We rejoice in the success attending the special efforts of Rev. Mr. Marts, and trust that the full measure of the blessing he desires may be granted.

God is blessing us in our protracted effort. His Spirit is poured out upon us and sinners are crying out, "What shall we do to be saved?" Six have been hopefully converted; some of these are of our most promising pupils; others, relatives of members. Last night twenty were upon their knees asking for mercy and salvation. Many more were serious whom we hope to see coming to Christ. The house did not afford seats for all

who came. We are waiting and praying for a great blessing.

GEORGIA.

Additions to the Church—House of worship needed.

From Rev. Floyd Snelson, Golding's Grove.

Our friends who read the extended sketch of the "CHURCH OF THE PILGRIMS—SOUTH," as given in the last "Missionary" will be interested in the account given below of the progress of the Church and its need of a new church building. The writer of the article is an efficient pastor, a colored man, educated in our schools at Andersonville and Atlanta; and was subsequently pastor of the church in the former place, before going to Golding's Grove.

Our religious work has been very encouraging. Its influence is spreading very rapidly, and the people, especially the young, are coming in from all quarters. At the communion before the last we received 18, eleven converts and seven by letters: at our last, we received 22, twenty converts and two by letter. Most of these forty persons are young men and women; our church now numbers nearly 160 members. This blessed ingathering has not been done without work. For several months I have labored and prayed for it day and night, my wife going with me from house to house. Our Sunday-school numbers about a hundred who attend regularly. Some of the girls have to walk seven miles. Will some friend send us some Sunday-school papers? We have a large Temperance Society of which I should like to speak, but my letter is getting too long.

Permit me now to say a word as to our needs. This body of Christians that the Lord through me has gathered together has no house of worship. They are meeting in the school building that is not sufficient to accommodate half of them. Many each Sabbath have to remain outside, cannot as much as get within the door. We have started a building 50 x 60 feet, very nicely arranged, which will meet our necessity; we have the frame up. Will you, dear Christian friends, help us put on the covering and get a bell?

ALABAMA.

From Miss M. F. Wells—Athens.

Danger Averted—Workers Needed—New Church Edifice—Laying Corner Stone.

Miss Wells has been for many years in Athens, and to her energy and sagacity we are largely indebted for the success of our work there. If our generous friends in the North could know the great need of the church edifice to which she refers, and the earnest efforts of herself and the colored people to press it forward to the point already reached, there would be, we are persuaded, a liberal assistance given to complete the building.

SAVED FROM THE FLAMES.

Your brief but *full* letter came while I was warm and *moist* with the labor and excitement of protecting our Institution from the devouring flames. The Hotel on the corner opposite was burned, and we had a narrow escape. With an army of helpers, plenty of water, blankets and carpets, and a *lady commander* of the forces, by the kind Providence above, we were saved.

THE WORKERS WANTED IN THE SOUTH.

To do the work among the Freedmen one needs to be rocked in a Christian cradle, schooled in truth, sincerity, kindness, long suffering, patient continuance in well doing, and a readiness to do with a cheerful spirit *whatsoever* the hands find to do. If one comes here expecting to make music a specialty, or mathematics, or Latin, or house-keeping, or any other *one* thing *the* business, there must be disappointment and failure. If there is any place or position where it is required to bear all things, hope all things, endure all things, and *never fail*, it is here.

In some situations in life, there is a reserve power, on which one in an emergency may fall back, for a little space, but in my Southern experience, the *en-*

tire force of body, soul, spirit and *purse* are in constant requisition.

THE NEW CHURCH BUILDING.

Since the close of school, I have been bending every energy toward securing the building of our church *this year*. I had hoped to go North as soon as the work on the building should be fairly under way; my presence here seems to others to be essential to the progress and completion of the work.

LAYING THE CORNER STONE.

Under a later date, Miss Wells refers to the laying of the corner-stone of the new edifice, and to the interesting address of Rev. H. E. Brown, to whose very efficient services in aiding in the work of building, she pays a deserved tribute. It must be recollected that the writer is a lady, else the point will be missed in the item below, relating to the corner-stone.

The corner-stone of our new church edifice was laid to day in the presence of a large and appreciative audience, to most of whom it was a new experience, and during the entire ceremony of nearly two hours, there was perfect quiet and reverent attention.

The very interesting address of Rev. H. E. Brown held the great audience spell-bound. The honor of laying the stone was conferred on the writer. This, doubtbtless, greatly astonished those good old brethren who came in the kindness of their hearts to help lay the corner-stone, as they knew it was a "big thing," and would need a "heap" of lifting.

The work here has been pushed vigorously with the help and instruction Mr. Brown has given the workmen. By his sagacious business management, with his own mechanical genius and devotion to the interests of the A. M. A. and its Southern work, he has saved much expense, and we shall have a very neat little church at much less cost than under any other management that *I* know.

TEXAS.

From Rev. B. C. Church, Goliad.

Bible Religion, new to the colored people.

Before coming here, I thought the Bible would be a most welcome book to the poor ex-slaves. They have a religion that they "worked hard for." It cost them years of labor, and is, therefore, too precious to be exchanged for the religion of faith and good morals. They hate the morality of the Bible. Our work is a most difficult one, but yet full of hope. Our converts are like little children. Our meetings "if not in Heaven are very near it," says Bro. Thompson. Our members often speak of former darkness, though very active members before uniting with us. Our religion is new and strange to them.

We have now over fifty members and many of them are young people of promise. With Corpus Christi we have over eighty members.

PIETY AND MORALITY OF COLORED PEOPLE.

From an Experienced Teacher.

Honesty—Prompt Payment—Self-Sacrifice in Giving.

This article is from the pen of a gentleman of experience as a teacher in the North as well as the South. The instances he gives of the practical morality and benevolence of the colored people are encouraging. But he also sees the darker aspects of the case and adds his testimony to corroborate the picture drawn by our missionaries and teachers in the Atlanta Conference.

In accordance with my promise, I write up some particulars in my experience and observation among the freedmen the past five years, as a teacher in a graded and normal school. I left my school apparatus, books and anything I kept at my desk without locking them up, and never missed anything, although I was frequently told, by the white friends, the pupils would all steal. In these five years I have missed one piccolo and one large knife. The piccolo

was taken by a transient janitor, not a pupil, and was found; no account of the knife, to this writing; and this when we have had more than a thousand different pupils, ranging from five to forty years of age. This much for the honesty of the people.

In consequence of the depreciation of State scrip, in which the school taxes were payable, the School Board found it impossible to carry on the free schools more than four months the past year; but gave us the school house free of rent, and we continued the school at one dollar a month, payable by the pupils in advance. With an average of eighty pupils we have been paid all except about $70, and part of this we agreed to wait for until next autumn when their crop is available. I am informed by one of them that the teachers in the white schools have not been paid up as well by their pupils. I speak of this promptness with more pleasure, because in our State last year the cotton crop was but an average of one-third, and the corn crop hardly one-fourth.

There is an African Methodist Episcopal church of about fifty members. Three years since their "contraband" church, built of old army boards and shakes, blew down. They built a new frame building costing $3,600. Up to last November they had paid all but $1,360. Being crowded for payment of the balance they paid, by the middle of June, $660, besides their running expenses, $16 per week; and this when there is not $2,000 worth of clear real estate in the society. Poor widows with three or four children have given a dollar a month; poor washerwomen gave five dollars twice in the time. I was in the Northwest among the Home missionaries twenty years, but never saw such sacrifices for a church, such *felt* giving.

We give our school six Bible lessons per week—five on school days and one in Sabbath school, feeling the great importance of their moral and religious training as well as secular education. In thirty years of teaching, averaging nine months for a scholastic year, I have never known pupils to give better attention or learn faster; and this without any help at home of course.

To my mind there is great reason to take courage in the work. In these five years I find a chosen few growing up to manhood and womanhood as intelligent, honest, pure, industrious and *virtuous* as I have ever seen; notwithstanding the worst surroundings. I think if these colored mothers bring up their daughters virtuously they deserve more credit than any mothers I have ever known, and much of the temptation comes from the white race.

Intemperance is common with both races, but the few above indicated are sterling temperance workers and doing much good. Wherever they go as teachers they start a Sabbath school and Band of Hope, and make excellent teachers in the common schools.

I see no hope in the old church organizations, with a few exceptions in favor of the African Methodist Episcopal churches. Wilberforce is sending out some excellent men and women who are doing much good in that denomination, but for the rest the rule is still, uneducated men, and the exception good, true men.

The article in the *Independent* giving a description of the Atlanta Conference, and the general testimony of freedmen's teachers, was a fair statement of my own observation among them since 1869. I have read it over with our A. M. E. minister on this circuit, a well educated man, from Wilberforce, nearly white, who agrees with me that it is a just statement. He said so, in my hearing, to his church. He has been in the South a number of years as minister and presiding elder.

WORK AND WAIT.

From a Teacher in North Carolina.

Colored Children at work for the Temperance Cause.

Three little children, members of one family, joined our Band of Hope. Their father and mother both used tobacco. For more then one year those children labored with their parents trying to persuade them to leave off the use of the filthy weed. They were never discouraged, although sometimes scolded for hiding the snuff box and pipe.

At last they were rewarded, for their mother let the snuff box remain in its place, and told her children she would not use any more; they rejoiced together and were very happy. Their father could not drive them away, therefore told his oldest child he would stop useing it as soon as he (the child) was able to write a letter to his Grandfather; the child jumped for joy and said,

"Keep me in writing books, father, and it won't be long."

Is this not a good illustration of the motto, "work and wait?"

CHINESE IN AMERICA.

OUR WORK AMONG THE CHINESE.

From Rev. W. C. Pond, San Francisco.

The American Missionary Association was among the pioneers in missionary service among the Chinese immigrants to California. As early as 1852, Rev. S. V. Blakeslee, under the auspices of this society, undertook to reach and save these heathen strangers, on a plan substantially the same as that which in later years is proving its wisdom, by its great success. That is, he proposed to teach them English instead of requiring their teachers to learn Chinese. The times were not ripe for the effort then; or, for some other reason, the enterprise was abandoned.

In 1870, Gen. C. H. Howard, at that time the Western Secretary of the Association, visited California, to inquire in relation to a resumption of the work laid down sixteen or seventeen years before. The result was that several schools were established, most of which are continued in operation, on a somewhat modified system, to this day.

We will not consume space in sketching, even in the briefest manner, the history of these schools, but will pass at once, to questions of immediate and practical interest.

I. Is this work needed? We have in America more than 100,000 Chinese;—of whom it is safe to say that 80,000 are to be found on the Pacific slope. This is the van-guard of an army whose reserves amount to 400,000,000. It is coming to our shores at the rate of about 1500 every month: the average for the last three years being 16,000 per annum. It is an army of busy, enterprising, persistent people, who hold what they get, and get what they can, not only of money, but of place and power. It is an army which, having its base in San Francisco, pushes its inroads to all parts of the land; and, whether welcome or unwelcome, will get a footing and will make its way everywhere. It is an army of heathen, selfish, cruel, corrupt and corrupting. How can it be a question with any Christian, or with any thoughtful lover of his country, whether these strangers need to be, or ought to be, educated in our ideas, and brought to the knowledge and love of Christ? Their souls, in their own personal, intrinsic value, are worth more than the worlds, our Master

himself being witness: and then, if viewed in their relations either to the country they have left, or to our country to which they have come, they gain a special value, and our sense of the need of their salvation is intensified.

But is the *special work of this Association* needed? Suppose that we should retire from the field, will not others come to the rescue? Doubtless, God will find instrumentalities, even though we decline to do our part. He does not need to employ us; it is we that need to be employed by him: but if we can say of any special human agency, anywhere on earth, "this is *necessary*," we may certainly do so, in this case. Our work does not come in as a rival or competitor with other missions: and so far as it has yet been extended, it is a clear addition to the amount of effort made, and of results secured. All the missions, Presbyterian, Methodist and Baptist, as well as our own, need greatly to increase their labors, if more is done than to teach the bare surface of the mass of heathenism brought within our reach. We might *double* our work in this city without trenching on that of any other mission. We might *quadruple* it in the State at large if the funds could be provided to sustain it. The field is large, is open, is inviting. The harvest is precious. It must be reaped.

II. What is our work in its methods and aims? There is nothing in the externals of it, imposing. We have had no funds to expend in the erection of large buildings or the gathering together of complicated machinery. We begin by establishing an evening school which we invite the Chinese to attend, for the purpose of learning the English language. The school-room is humble and rather rough. The teacher is busily passing from pupil to pupil giving (say) ten minutes to each one, or where it is possible, forming a little class, and so gaining for its members a more adequate measure of time. In some of the larger schools two teachers are employed and a Chinese helper. Occasionally volunteers are present who are glad to be useful while they stay. Some of the pupils can read quite fluently, if the words are not too hard, but most of them are at the very beginnings of the process, and do not advance much beyond these. Those who have made considerable progress, especially if they have become followers of Christ, cheerfully give very much of their time to helping the beginners. All are studying aloud; and the room, to an ear not in sympathy with the work, seems like a very Babel: but one who has seen whereunto this may grow, hears music in the hubbub, harsh though it is.

The purpose of these schools is, first, to bring the Chinese within our reach. They desire to learn English, but, at first, do not wish to learn about Christ. They will run the risk of the latter, for the sake of the former. We are *honest* with them, and fulfil the implied pledges of our invitation, by giving them the very best instruction in English, that we can afford. But from the beginning we speak to them of Jesus. It is scarcely possible that one should have been in our schools a week, without learning something about the Saviour, and hearing that he *himself* is invited to accept the great salvation.

We earnestly desire to retain them in the school, till they have learned to read the Bible, easily and intelligently, in our tongue. The Scriptures in Chinese are not as useful among the common people of China, as we had at first supposed them to be. The number who can read in their own tongue, is comparatively small: and of those who can pronounce the characters, very few comprehend the ideas which they represent. Reading as taught in the primary schools of China is mechanical and almost meaningless. Among those of our converts who can

read in Chinese, the majority would turn from their Chinese Bible to our English one, to learn what they had been reading about. So that we are specially cheered as we observe a constantly increasing steadiness in the attendance of our pupils and a larger and larger proportion of them who advance to the point where they can read and appreciate and commit to memory such passages of the Bible as we bring to their attention. This is the most that we undertake in the educational direction. A few of our pupils do a little in Geography and Arithmetic, but except in the case of those who have been selected as missionary helpers, we take the ground that their study of the higher branches of an English education must be pursued, if at all, at their own expense. For the end for which our schools exist, is not the training of the intellect, but the saving of the soul. Their *leading* idea is not the education but the conversion of the pupils. We sustain them, in order that through them we may preach the gospel.

And the gospel is preached through these instrumentalities more efficiently, I am fully convinced, than it could be in any other way. The Christian teacher is brought into personal contact with the pupils, so that, often, warm personal friendship springs up, and they listen with sincere respect and ready faith to whatever testimony may be borne respecting Jesus. The hymns, some of which are sung at every session, are surcharged with gospel. In connection with each school, a portion of one or two evenings every week, is devoted to special devotional exercises, in addition to those which belong to the regular routine. And as soon as any pupil has yielded himself to the love and service of Christ, the school affords him just the right field for Christian work, and a good opportunity for practical Christian training.

III. This preaching of the gospel has not been without effect. I doubt whether any Evangelistic labor in connection with our churches, has yielded larger results, in proportion to the funds employed, and the breadth which we have been permitted to give to the work. Last month 483 Chinese attended our schools. During the last eleven months (since the commencement of the present fiscal year of the Association) at least 1684 have attended for longer or shorter periods,—long enough, every one of them, to have heard something about Jesus, and to have understood that kindness was shown them for *Jesus'* sake. The average attendance, last month, was 306. There is reason to believe that nearly 70 have been converted in connection with our efforts, of whom more than 30 were led to believe during the last year. Scarcely a month has passed without bringing tidings of dark souls brought to this life giving light. Thirty-eight have been baptized. These converts have united in the organization of "The Congregational Association of Christian Chinese," the members of which are pledged to love one another, and to watch over, care for and help one another." New members are received to this association with great carefulness, and on substantially the same terms on which we receive members to our churches. But they remain in the association under instruction and test-work and training, about six months before they are recommended for baptism and reception to the church. Our Chinese converts have in almost every instance proved themselves to be true-hearted, steady, hard-working, giving and growing Christians. Among them are several whom I should be glad to take at once as missionary helpers, if the funds could be provided for their support. More and more thoroughly am I convinced that this is the true plan for conducting the work: as the

apostles found it in their days : as the American Board finds it in foreign lands in our day :—to call into service those who know in their own experience what it is to come out of heathen darkness into the light and love and life of Christ.

The bare statistics do not measure the amount of the results secured. A spirit of inquiry is permeating the whole Chinese population. It is no ill omen that hostility is stirred, and that the champions of the old superstitions feel constrained to defend their positions by whatever means they can find, either of argument or of abuse ; threatening, sometimes, the lives of our helpers, and binding and imprisoning our converts to prevent them from being baptized.

It is impossible that the Congregational churches of California, few as they are, and very feeble as all but two or three of them are, with the great and manifold pioneer work which God has given them to do ; it is *impossible*, I say, that they should carry unaided this Chinese mission. With about 3000 members, these churches raised and expended, last year, in Christian work, $135,-366. They will do as much, or more, this year. They have increased the amount raised in California, for this cause, (outside the contributions of the Chinese themselves) from $190 in 1873–4, to more than $1,700 in 1874–5. Their gifts for it will increase. But they cannot do it all. We feel sure that, even in hard times, when facts like those presented in this article are weighed by Christian hearts in the scales of Christian love, our appeal for aid will get a glad and large response.

MONTHLY SURVEY.

From Rev. W. C. Pond, San Francisco.

Chinese Converts—Carefulness in accepting Candidates.

I am sure that you all will rejoice with me over the facts which appear in our statistics for July. The same Spirit who brings so many of these dark souls within our reach, continues to use our work for their salvation. Two at Santa Barbara have been baptized and received to the Presbyterian church. Two were received to the First Congregational church in Oakland, and the same number to Bethany church in this city.

Aug. 1st. Our church (Bethany) has now 22 Chinese members. During July and the first week of August *eight* of our pupils have, for the first time, expressed their desire to follow Christ, and have been received to the "Congregational Association of Christian Chinese." I feel confident that none of our churches, East or West, are any more *careful* in accepting candidates, than these Chinese brethren are in receiving new members to their Association. More than sixty have now joined it.

I enclose a little note from Wong Sam. It will give you a hint as to his spirit. I also enclose Fung Affoo's address, delivered at the picnic at Woodward's Gardens.

Every month, with fresh ardor, I bless God for calling me into this soul-saving work.

WONG SAM'S LETTER.

We give this letter substantially as it comes to us. How beautiful the simple faith; we are weak —God is strong.

S. F. August 1st, 1875.

Dear Sir,

Last month we have 69 scholars each night; 42 new boys; 6 boys left. Seem to me we get long very slowly, but I know we are weak, without God we can do nothing. But God know what is best. If we do right, He will take good care of us always. W. Sam.

FUNG AFFOO'S ADDRESS.

We have received the printed copy of this address and have read it with great pleasure. Our limits forbid its republication, but we copy from "*The Pacific*" a notice of the meeting and the address.

On Friday last, Woodward's Garden was opened to the Chinese Missions and Sunday-schools, for their annual picnic. The attendance was large, and the exercises in the Pavilion were deeply interesting. Rev. Mr. Doyen, a missionary recently returned from Japan, made an excellent address in English, and Rev. E. Z. Simmons, who has charge of the Baptist mission in this city, addressed the Chinese in their own language. But the gem of the occasion was an English address by Fung Affoo, a Chinese Christian connected with the mission of the American Missionary Association. After a graceful introduction expressing the thanks of his countrymen to Mr. Woodward and their American friends for their kindness, he described the way God had overruled even the unjust wars waged by Christian nations with China, to open that country to the Gospel; and then, in terms of hopeful enthusiasm, pointed to the present evidences that China is awakening to a new and better career. And he believed that the 200 Christian Chinese in San Francisco would be an important element in the leaven which should leaven, at last, that whole great mass of heathenism.

COMMUNICATION.

WHERE TO BEGIN.

BY REV. WM. W. PATTON, D. D.

The best place at which to begin a structure is at the bottom, one would say; though, in Chicago, they sometimes screw up a building several feet, and then finish off by putting under it a lower story. But usually we dig, when we are about to build, and we dig deep, when we build high. Will not the analogy hold in social respects, and in religious enterprises? Is there not a wisdom in beginning at the bottom of society, to build up institutions which are to rest on a broad basis, and to rise to final grandeur? I have thought much of this, in connection with the proposal to introduce Congregationalism into the South. The effort to do this has begun. It has principally been made by the American Missionary Association by planting fifty churches. The attempt has been ridiculed by some, as absurd, and opposed by others, as un-Christian. But as the same ridicule and opposition were formerly wasted on our attempts to introduce Congregationalism into the West—which once was thought to involve an intrusion upon the already occupied domain of other denominations—there need be no fear of failure, provided the method be wise. And to be wise, it must be thoroughly Christian, in spirit and precedent. Therefore the question with which I started. Let us study methods a little from this point of view.

Denominational pride suggests that we should *begin at the top*, and work downwards. Its advice is to select, in the large cities of the South, the best social material, and to put it into as ornamental a setting as possible, that the people may be duly impressed with the high character of the newly arrived denomination. Aiming thus at a respectable standing, by its select membership and attractive edifices, and gradually obtaining recognition among the leading classes, as prejudice against Northern ideas shall subside, it is argued that Congregationalism might work downward to the masses of the poor and ignorant. When it had secured strength among the whites, it might hope to do something compassionately for the blacks. The theory is too worldly-wise to be sound. It has not the Christian ring to its words: I doubt if any one could find inspiration in it, or would ever rise above the idea that he was doing a *purely denominational* work. There is enough of that spirit, and it is not to increase it, that one should wish to establish our churches in the South.

If we go there successfully, it must be to do Christian work; not from sectarian pride in the extension of our name, but from the spirit of consecration, and the belief that the millions in that section need an infusion of the old "Pilgrim" idea of personal holiness and of liberty in church and state.

That view of privilege and duty will lead us to *begin at the bottom* and work upward; in the faith that good work, in religion as in art, is its own best vindicator; and that we shall infallibly rise to recognition as fast as we shall show that we deserve it by raising men from ignorance and sin. The bottom layer of Southern society is the negro population, and the next to it is the mass of poor whites, whose intellectual and moral condition is no better. The American Missionary Association must be the pioneer of Congregationalism at the South, by going down into the lowest ranks of the people, with the spelling book and the Gospel, and creating a hunger of soul for something better than their past experience. And when blind eyes are opened, and very poor and ignorant men and women are converted to Christ, through the self-denying efforts of despised missionaries and teachers, whom the upper classes ostracize, then Congregationalism will begin to be planted there, *just as it was in the primitive times.*

For the early Congregational churches —churches united in fellowship, but independent in government—of which we read in the Acts of the Apostles and the various Epistles, were almost wholly composed of similar material. The early Christians were at the bottom of the social scale. Many of them were slaves, others were freedmen, and still others were laborers and artisans of the humblest class. Paul refers to this well-known fact, when he writes to the Corinthian church: "Ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." If Paul had lived in our day, and had undertaken to describe the membership of churches of despised blacks, just out of bondage and still crushed under social contempt and caste proscription, could he have used more appropriate language? Nor was the church at Corinth a peculiar case; else had not James written in a similar vein: "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" Indeed the early anti-Christian writers, such as Celsus, fling this fact as a reproach in the face of the primitive Christians. But God's wisdom was the true wisdom, and vindicated itself in time. The leaven introduced at the bottom of the social mass in the Roman empire, worked up steadily, till every class was affected.

We may, then, well be content to follow apostolic precedent, and to use the humblest social materials in constructing our first Congregational churches at the South: It need not alarm us, if ninety-nine of every hundred of them should be composed only of ex-slaves, for an entire generation. Those ex-slaves will steadily rise, in knowledge, property, culture, political power and even social standing. Their children will make still further advance. The churches planted among them will rise with them, and will grow in resources, in influence and in repute. And the polity which is seen to succeed in devel-

oping the character of the blacks will not fail to find its field also among the whites. Most instructive is the lesson taught by the history of Methodism. John Wesley and his co-laborers went not to the rich few but to the ignorant masses in Great Britain, who were practically heathen—to the colliers, the agricultural laborers, the city-poor, who swarmed by thousands to the open-air preaching of men to whom all souls were precious. And when the Methodists began in this country, they laid foundations among the humblest classes, and for many years were identified with them, whether in the great cities, or in the rural districts, or along the sparsely settled frontiers. And God has cared for the denomination which cared for the poor. The poor have become rich, the plain people have risen in intelligence and social position, and the Methodists are now superior in numbers and equal in property and influence to those sects which once looked upon them with contempt. They walked in the steps of the Apostles, and they had the reward of apostolic success.

Such should be Congregational policy at the South. The aim, and thus the prosperity, should be simply Christian. The work of the Missionary Association offers the grand door of entrance. It seems small and unworthy to the eye of pride, but far otherwise to the eye of faith. May God give us the grace to preach the Gospel after the manner of Jesus, so that the common people shall hear us gladly, and then shall there be a fulfilling of the words spoken in ancient days: "Though thy beginning was small, yet thy latter end should greatly increase."

It is reported that in some parts of Arkansas the public schools are in so poverty stricken a condition that sand and pointed sticks are used instead of blackboards in illustrations.

N. Y. Tribune.

MISCELLANEOUS.

CATHOLICS AMONG THE FREEDMEN.

As corroborating the facts given in our last "Missionary" under the heading: "Papal Efforts and Influence among the Freedmen," we present the following, clipped from the *New York Observer*. It is from a correspondent, writing in Savannah, Ga.

The Catholics are here, as in larger cities, quite a powerful body. Bishop Gross, said to belong to the order of "Redemptionists," is one of the youngest bishops in the Church; but though young in years is certainly not lacking in worldly wisdom.

A large cathedral is in process of erection, and in addition to all the money raised among Catholics, so-called fairs are frequently held, which are largely supported by Protestants. I say *so-called* fairs, for their principal attraction seems to consist in the elegant articles which are disposed of by raffle.

The Catholics are making many converts among the negroes. They are easily attracted by pomp and show; and the music of the church is certainly very fine,—another very powerful agent, for the blacks are passionately fond of music. A friend of mine, being attracted by the sound of the organ while passing the church one Friday evening, went in and found the congregation assembled for vesper service. He counted among the number *thirteen* white men and *twenty* black ones. The women were more evenly balanced.

Another means, which we all know to be subtle and sure,—their parish schools are free to all who choose to avail themselves of the privilege of attending; and from all I can learn from the colored children who are there taught, much more attention is paid to the teaching of the Romish faith than to rudiments of an English education. A mulatto woman, who works for a friend of mine, sent her baby to a priest

to be christened, and sent, by the god-mother, the name she wished it called. The priest rejected the middle name, and in its place substituted that of St. Benedict, sending word to the mother that the date of the christening was St. Benedict's day, and he honored the child with his name. Could he have had a motive in so doing?

SYSTEMATIC GIVING.

The pastor of the First Presbyterian Church, Cleveland, O., Rev. Dr. Haydn, who is as terse in his style as he is efficient in his pastoral work, gives some very practical rules in regard to "Systematic Giving," as witness the following which we cut from the *Independent*.

The best plan will not run itself.

Ministers and people must see that the plan chosen is worked efficiently.

No plan will make up for lack of consecration, faith and prayer.

Try Sabbath offerings in the house of God as an act of worship.

It reaches everybody.

It comes as you can pay—often.

It mingles giving with your prayers.

Make your offerings as into the treasury of the Lord. One fund from which to draw for all the boards.

Set apart say ten per cent. for the Sunday-school and other causes not covered by the boards—a larger per cent. if needed; then divide the rest among the boards *pro rata*.

Let each member of the congregation fix *to himself* a certain sum, as large as may be, to be given each Sabbath, and solemnly agree to increase it, if possible.

If absent on the Sabbath, make the amount good the first Sabbath you are there.

Let the pastor set apart a few moments of the morning service for this specific act. Make it worshipful. Offer a consecrating prayer of two or three minutes—it wonderfully sweetens and stimulates this act of worship and service; indeed, seems quite indispensable—then pass the plates.

Don't be squeamish about this.

Be sure and get information before the people.

Hear missionaries and secretaries, if you can.

Study up the work of the church and make it glow before your people.

May God baptize the churches with the spirit of missions.

EDUCATIONAL ITEMS.

A Wise Suggestion.

Advising against the appropriation of school moneys to individual scholars, rather than to the general funds of missionary societies, one of our most experienced laborers writes thus:

"The scholar selected may be providentially called away from school, or the particular scholar may not be converted, while many others in the school may become Christians. In such a case your young people would receive far more encouragement by a designation to the school than to one particular person. Every scholar does not turn out a paragon; but this system of singling out scholars goes upon the hope that '*our* scholar' will make his mark in the world, and there must be a sense of disappointment if this is not the case.

"Again: the effect upon the native scholar of singling him out and requesting him to keep up a correspondence with a Sunday-school in distant America is worthy of consideration, as well as the burden which is thrown upon the teacher in superintendence of such correspondence."—*Independent*.

General Eaton, of the Bureau of Education states that, comparing the statistics of 1873 with those of 1874, it appears that the attendance of pupils in academies and preparatory schools in 1874 was exceeded by those of the same class of 1873 by twenty-one thousand five hundred. The attendance in scientific and agricultural colleges decreased seventeen hundred; in colleges for women, twelve hundred. The total gifts and legacies for the benefit of education, amounted nearly to six millions of dollars in 1874, as against eleven and a quarter millions for 1873.

A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, in the name of Jesus he gave it. Immediately after he found himself in great outward need, and seeing no way of relief he prayed, saying: "Lord, I lent Thee three crowns; Thou hast not yet returned them, and Thou knowest how I need them. Lord, I pray Thee give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying: "Here, father, is what you expended." The letter contained 200 thalers (about $160), which the poor traveler had begged from a rich man for the vicar, and the childlike old man, in joyful amazement, cried out: "Ah, dear Lord, one dare ask nothing of Thee, for straightway Thou makest one feel so ashamed."

OUR SUNDAY-SCHOOL LETTER.

To be read to the School and in the Missionary Concert.

[ORIGINAL.]

From Mrs. G. W. Walker, Atlanta, Ga.

Mrs. Walker has been for two years connected with Atlanta University, and the account she gives of one of its *unpromising* students cannot fail to interest all our readers.

DEAR CHILDREN:

You of the Sunday-school, and especially those of you who are interested in missionary work, may possibly like to hear about a little colored boy with whom I became acquainted while teaching away down in Georgia. As I am only just an older child than you, and am trying to learn how to be useful, perhaps you can learn something from my experience with this little boy, whose name we will call John.

Now, to begin with, I will tell you frankly that I did not like this little boy. I knew that it was wrong not to like him, and I was troubled about it. Among the hundred scholars I had in charge, I could find in each one something good, or bright, or sad, which made it easy for me to be interested in him,—all but this little John. Now I don't like to think that I am much worse than other people, so I will describe him, and you just see if you think you would like him either. He had a queer shaped head, a scarred, saffron-colored face, and a crooked mouth. He was tongue-tied so that it was almost impossible to understand what he said. He knew almost nothing and it seemed a hopeless task to teach him. He was a constant annoyance to those who sat near him, for he would elbow and pinch and pull hair with an aptitude quite astonishing. On the whole it seemed that he possessed the least valuable material of any boy that I ever came across. I used to wonder sometimes if he had a soul, and if the Lord cared for him. Now I think I hear some of you saying, "I should know better than that. Of course the Lord made him, and cares for him." Well I knew just so, too, and I was troubled on that account. I often said to myself, I must take an interest in that boy, I must find something to love about him; for I had learned some time before, that if we have no interest in, or love for, a person, we can do him little good. I made Johnny's case a special study. I often prayed that my heart might be enlarged till there should be room enough in it for little John.

This is the way my prayer was answered: From my window I sometimes observed the boys at their play. I soon discovered that John could outdo the

others in most of their games. He was champion on the play-ground. There was then, at least, that much to make Johnny a subject of interest.

I was thankful for the discovery, and took courage. Later, when the warm spring days came, one Saturday the boys planned an excursion to the river, for the purpose of bathing. Our John was with the company. In the course of the afternoon one of the boys, while in the water, was taken with the cramp, with which so many lose their lives. Johnny was the first to discover the condition of his drowning companion, and with the greatest speed swam to the rescue, and throwing himself under the sinking boy, kept him afloat until others reached the spot, and with their assistance the helpless body was carried safely to shore. This made John quite a hero to be sure. By the by, Johnny was doing better in school, and really making marked progress in his studies. He was a member of my Sunday-school class, and became a regular attendant on the class prayer-meeting. One evening, after nearly all the boys had prayed, or spoken of their trials or hopes as Christians, I was greatly moved to hear little John, in his stammering, broken way say, "I wants to be a Christi'n. I hope yous all will pray for me."

Johnny's bark has floated out on the sea of life and I have lost track of him, but I shall not soon forget him. I hope that he is a Christian and bound to make a useful man. Perhaps the few months of instruction that he received with us is all the schooling he will ever have. When he left school, it was because no means had been provided for his support. Instead of bidding us a cheerful good-bye, I well remember how he quietly turned his back upon us to hide his tears, and went his way without a word.

Children, I have come to think that surely there are none for whom Christ has died, in whom we may not find some spark of good by which to light the fire of love. If there are any among your acquaintances, my little friends, that you "don't like," remember little Johnny.

MRS. G. W. WALKER.

LETTER FROM AN OLD FRIEND.

The letter from which the paragraph below is taken, contained a generous remittance. So long as God spares such friends to our cause or raises others up like them, we shall not despair of the future of the Freedmen.

You see I have been a little slow in remitting you, but it was not that I had forgotten you. I am now old and forget many things, but while life and reason last, I trust I shall not forget the American Missionary Association, neither in my alms or in my prayers.

RECEIPTS

FOR AUGUST, 1875.

MAINE, $105.67.

Bath. Mrs. Eliza Bowker $2., B. J. 50c....	2 50
Bangor. First Cong. Ch. and Soc.....	14 17
Castine. Mrs. L. S. Adams to const. MRS. MARY M. DRESSER, L. M.....	30 00
East Machias. Rev. G. W. K., *for Library, Talladega C*.....	1 00
East Madison. Mrs. E. Bicknell	5 00
Hallowell. Simeon Page and others, *for student, Talladega C*.....	5 00
Skowhegan. Cong. Ch. and Soc.....	30 00
West Bath. Isaiah Percy $5., Mrs. Beulah Percy $3.....	8 00
Wells. Second Cong. Ch. and Soc.....	10 00

NEW HAMPSHIRE, $193.72.

Ayer. Mrs. C. A. Spaulding, *for a Teacher*	40 00
Bath. Cong. Ch. and Soc.....	7 00
Campton. Cong. Ch. and Soc. $24. David Bartlett $7., to const. REV. QUINCY BLAKELY, L. M.....	31 00
Goffstown. Cong. Ch. and Soc.....	33 60
Hillsborough Centre. O. Crosby.....	5 00
Keene. Dea. Elisha Rand	5 00
Manchester. Franklin St. Ch.....	9 41
Milford. Peter and Cynthia S. Burns to const. MRS. CYNTHIA S. BURNS, L. M....	30 00
Rindge. Cong. Ch. and Soc.....	8 82
Swanzey. Cong. Ch. and Soc.....	10 68
Warner. Cong. Ch. and Soc. $11.20, Rev. M. A. Gates $2.....	13 20

VERMONT, $616.15.

Brookfield. Second Cong. Ch.....	25 60
Cambridge. Dea. Solomon Montague.....	10 00
Coventry. Cong. Ch.....	6 75
Danville. Cong. Sab. Sch.....	15 00
Dummerston. Cong. Sab. Sch.....	9 00
Grafton. "A Friend" $3., Mrs. S. B. Pettingill $2.....	5 00
Ludlow. L. H. C	50
Montpelier. Zenas Wood $50., Mrs. H. Y. Barnes and J. Poland $5. ea.....	60 00
Norwich. Cong. Ch. and Soc.....	14 50
New Haven. F. B. K., *for Library, Talladega C*.....	1 00

Saxton River. Dr. E. H. P..... 1 00
Saint Albans. First Cong. Ch. and Soc. $102.34, Mrs. J. Gregory Smith $10., . . 112 34
Springfield, A. Woolsen $200., Cong. Ch. and Soc. $37.56, R. M. Colburn $30., Fred. Parks $20..... 287 56
West Westminster. Cong. Ch..... 24 90
Weathersfield Centre. Cong. Ch. and Soc. 20 00
West Rutland. H. B..... 1 00
Weston. "In Memoriam,"..... 2 00
——— "A Life Member,"..... 15 00
——— "A Friend "..... 5 00

MASSACHUSETTS, $3,315,99.

Andover. West Parish Soc..... 40 57
Ashburnham. Marshall Wetherbee..... 5 00
Ashfield. Cong. Ch 21 12
Boston. John Howard, ($500. *of which for Debt*) $1000., Geo. F. Kendall $5., "A Left Hand" $5., Miss Ann Miller $5.....1,015 00
Brookline. "M. and H. S. W."..... 300 00
Carlisle. Edith Parsons and Mary Lizzie Patten..... 2 00
Chelsea. Central Ch. and Soc..... 44 19
Chicopee. Second Cong. Ch.and Soc.$46.18 Third Ch. and Soc. $24.,..... 70 18
Curtisville. Cong. Ch and Soc..... 8 50
Dorchester Village. Cong. Ch..... 14 00
Dover. Cong. Ch. and Soc 3 48
Easthampton. First Ch. and Soc..... 41 20
Erving. Cong. Ch. and Soc..... 5 50
Falmouth. First Cong. Ch. and Soc..... 25 00
Great Barrington. Cong. Ch. and Soc. 46 31
Hadley. T G. Huntington $10., First Cong. Ch. and Soc. $2.,..... 12 00
Haverhill. Centre Cong. Ch..... 10 00
Holden. John B. Moore..... 5 25
Holyoke. Second Ch. and Soc..... 47 35
Hopkinton. Mrs. P. J. Claflin $150. *for Debt*—Cong. Ch. and Soc. $51.52..... 201 52
Jamaica Plain. Cong. Ch. and Soc..... 50 00
Lakeville. Cong. Sab. Sch..... 15 50
Lowell. ELIHU S. HUNT to const. himself L. M..... 30 00
Long Meadow. Gents'. Benev. Soc. $20.60 Ladies' Benev. Soc. $16.75..... 37 35
Lynnfield Centre. "A Friend"..... 2 00
Malden. Trin. Cong. Ch. and Soc..... 115 00
Manchester. Cong. Ch. and Soc 36 65
Medway Village. Rev. D. Sanford and wife by Rev. R. K. Harlow, Bonds, City of Hannibal, Mo. $200..... 21 00
Middleborough. First Ch. and Soc..... 2 00
Milton. E. G. McElroy..... 55 00
Newburyport. Miss Sarah E. Bassett $30., Ladies' Freedmens' Soc. $25..... 83 60
Newton Centre. First Cong. Ch. and Soc
Northampton. "A Friend" $300., First Cong Ch. $81.72..... 381 72
Northborough. MRS. ELIZABETH M. WINN to const. herself L. M..... 30 00
Palmer. Second Ch. and Soc..... 12 23
Raynham. Rev. Asa Mann..... 10 00
Sandwich. H. H. Nye..... 2 00
South Framingham. Cong. Ch. and Soc.. 51 00
South Sudbury. Missionary Soc. $15. and Bbl. of C 15 00
Springfield. First Cong. Ch., *for student, Talladega C*..... 25 00
Stockbridge. J. C. C. Carter..... 2 00
Sudbury. Cong. Ch. and Soc..... 34 88
Sunderland. Cong. Sab. Sch..... 37 23
Templeton. Cong. Ch. and Soc..... 42 65
Upton. Cong. Ch. and Soc. ($7. of which from Miss E. M. Gore)..... 21 50
Waverly. Cong. Sab. Sch., *for a student, Atlanta U*..... 12 50
West Boylston. Cong. Ch. and Soc..... 27 00
Westford. Cong. Ch. and Soc..... 6 78
Westfield. H. Holland..... 3 00
Worcester. Old South Ch., M. C..... 85 23
——— "A Friend"..... 150 00

RHODE ISLAND. $60.

East Providence and Seekonk. Cong. Ch. 35 00
Providence. Anthony B. Arnold, *for Debt*.. 25 00

CONNECTICUT, $1,431.64.

Bridgeport. Rev. E. J., *for Library, Talladega C*..... 1 00
Deep River. Dea. George Spencer..... 20 00
East Hampton. E. C. Barton..... 5 00
Fairfield Co. "An Old Friend,"..... 10 00
Glastonbury. First Cong. Ch. $86.50 to const. REV. WILLIAM W. SCUDDER D. D. and MRS. FANNY SCUDDER, L. M's.—First Cong. Ch. Sab. Sch. $254.63. Chapel Class of Sab. Sch. $18.61 *for a Teacher*—"Friends of the cause." $250..... 609 74
Guilford. Miss Julia Evarts $10.25, "A Friend" $10.,..... 20 25
Hadlyme. R. E. Hungerford and Jos. W. Hungerford $25. ea., Nancy Hungerford $5 ..... 55 00
Hampton. Cong. Ch. (ad'l)..... 2 55
Hartford. Fourth Cong. Ch. $30. to const. SALMON N. HART, L. M., Park Ch., $26.07, E. D. A. 50c..... 56 57
Hebron. First Cong. Ch and Soc..... 20 13
Lebanon. First Ch., South Soc. $40.72 Miss E. W. 60c..... 41 32
Mount Carmel. Cong.Ch.and Soc.to const. REV. GEO. C. MILN, L. M..... 47 50
Montville. Cong. Ch 4 00
Middletown. Third Cong. Ch. and Soc ... 19 50
New Haven. Howard Av. Ch. $20., J. E. Bissell $3..... 23 00
Newtown. "E. L."..... 2 00
North Branford. Cong. Ch. and Soc..... 25 00
North Guilford. "A Friend"..... 10 00
Norwich Town. First Cong. Ch..... 71 03
Old Saybrook. "A Friend"..... 3 00
Plainville. Ezekiel Cowles $10., "A Friend" $5.,..... 15 00
Salem. Cong. Ch..... 8 00
Sherman. Cong. Ch. and Soc..... 10 35
South Britain. P. B. Averill..... 10 00
Stafford. Mrs. Thomas H. Thresher..... 5 00
Stafford Springs. Cong. Ch..... 70 00
Union. Rev. Samuel I. Curtiss 5 00
West Hartford. Mrs. William Storer..... 2 00
Westford. Cong. Ch..... 6 25
West Stafford. Cong. Ch..... 9 00
West Winsted. L. Wetmore..... 100 00
Wethersfield. Cong. Ch. and Soc..... 5 00
Wolcottville. Cong. Ch..... 17 65
Woodstock. Cong. Ch. $31.80 and Sab. Sch. $47. to const. GEO. S. F. STODDARD and MRS. SAMUEL PALMER, L. M's..... 78 80
Wilton. Cong. Ch..... 38 00
Windsor. Cong. Ch..... 5 00

NEW YORK, $1,699.13.

Adams Basin. L. D..... 1 00
Augusta. Wm. Porter and Alanson Allen $2. ea..... 4 00
Browntown. ——..... 5 00
Buffalo. T. D..... 1 00
Carthage. S. H..... 25
Carlton. W. F. S..... 1 00
Champlain. First Presb. Ch..... 11 00
Churchville. Cong. Ch. and Soc..... 32 75
Coventry. Mrs. E.A.Hoyt and S. A.Beardsley $2. ea..... 4 00
Crown Point. Genl. John Hammond and Mother 100 00
East Avon. Mrs. F. Dana..... 1 50
Franklin. "A Friend"..... 10 00
Gerry. Mrs. M. A. Sears..... 178 36
Little York. Augusta Arnold $4., Mrs. P. Blashfield, F.F.Pratt and J. Pratt, $1.ea., 7 00
Moravia. First Cong. Ch..... 16 42
Morrisville. Dea. A. B. De Forest..... 10 00
Munnsville. T. B. Rockwell $5., Miss Julia A. Freeman $2..... 7 00
Newark Valley. Cong. Ch..... 50 00
New York. R. R. Graves 1,000 00
Penn Yan. Charles C. Sheppard..... 20 00
Rome. John B. Jarvis..... 25 00
Sacket's Harbor. Mrs. Anar Barnes $60. Rev. E. Barnes $10..... 70 00
Sodus. Dr. Yale $10., Mrs. B. Rice $5., A. Gaylord and Mrs. C. Moody $2. ea., 6 Individuals $1. ea..... 25 00

Sweden. J. S. 1 00
Trumansburgh. Herman Camp 10 00
Union Falls. Miss Margaret B. Duncan and Mrs. Fanny D. Duncan $20. ea., Francis E. Duncan $15. Eliza B. Duncan $5. to const. MARGARET B. DUNCAN and ELIZA B. DUNCAN, L. M's 60 00
Waterville. Mrs. J. Candee 5 00
West Camden. Asa Kelsey 5 00
Westport. Mrs. A. M. Spencer 5 00
West Winfield. Mrs. Luna Bucklen 19 85
Whitney's Point. Mrs. E. Rogers $2. Mrs. M. S. $1. ..... 3 00
Wyoming. William Durfee 10 00

NEW JERSEY, $10.

Irvington. Miss Rhoda Underwood 5 00
Parsippany. Mrs. John Ford 5 00

PENNSYLVANIA, $15.50.

Pittston. A. S. Howatson 10 00
Prentissvale. Cong. Ch. and Soc 5 50

OHIO, $413.29.

Delaware. Welsh Cong. Ch 3 14
Euclid. Cong. Sab. Sch., *for a Teacher* 26 45
Cincinnati. Rent, *for the Poor of New Orleans* 184 95
Cleveland. Euclid Av. Cong. Ch. $71.12, Mrs. E. R. Shipherd $5., Miss M. J. Weaver $4. ..... 80 12
Cleveland Heights. Cong. Ch. *for Selma, Ala.* 2 35
Geneva. W. C. Sexton 2 00
Germantown. Gabriel Oblinger 5 00
Leetonia. D. A. Gerrish 5 00
Oberlin. First Cong. Ch. $35.28,—T. J. K., $1. *for Library, Talladega C.* 36 28
South Amherst. Alfred Ayers, bal. to const. MRS. ELIZA JANE GOWIN, L. M. 15 00
Springfield. J. D. Nichols 2 00
Strongsville. Free Cong. Ch 5 00
Tallmadge. Miss Josephine Pierce $5. *for Library, Talladega C.*—W. F. $1. ..... 6 00
Wadsworth. Geo. Lyman 10 00
York and Lafayette. Cong. Churches to const. MISS S. C. WILLIAMS, L. M. 30 00

INDIANA, $77.25.

Michigan City. Cong. Ch 76 00
Vines Springs. J. H. 1 25

ILLINOIS. $129.65.

Blue Island. Cong. Ch 20 07
Byron. Cong. Ch. 20 00
Crystal Lake. Cong. Ch 10 00
Elgin. Cong. Ch. ($30. of which to const. L. L. FENN, L. M.) $38.50—Mrs. E. C. Borden, $10. *for a student, Hampton N. and A. Inst.* 48 50
Hampton. Henry Clark and Others 11 50
Paxton. "A Friend" 2 50
Princeton. Mrs. P. B. Corss 10 00
Rochelle. Mrs. A. C. F. 1 00
Shirland. Cong. Sab. Sch 4 08
Wheaton. Cong. Ch., (ad'l) 2 00

MICHIGAN. $80.30.

Augusta. Mrs. Lucy Pool 5 00
Grass Lake. Joseph Swift 15 00
Hillsdale. Mathews Joslyn 5 00
Lodi. Eli Benton 30 00
Memphis. Cong. Ch 7 50
Nunica. Rev. J. S. Kidder 5 00
Pontiac. Cong. Ch. 7 30
Warren. Rev. J. L. Beebe 5 00
Washington, N. A. 50

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Bristol. Rev. Thomas Gillespie, *for room, Talladega C.* 5 00
Fort Howard. Mrs. C. L. A. Tank $479.05, Cong. Ch. and Soc. $26.50 ..... 505 55
Hartford. Cong. Ch 17 53
Racine. Cong. Ch. 30 00
Sparta. Cong. Ch. 25 00
Waukesha. Cong. Ch. 14 70

IOWA, $205.83.

Burlington. Mrs. Jos Everall 5 00
Council Bluff. Rev. H. S. De Forest, *for Library, Talladega, C.* 5 00
Denmark. Cong. Ch 100 00
Dubuque. Miss C. C. Rogers 5 50
Fairfield. D. Webster 5 00
Gilman. Cong. Ch. 4 75
Green Mountain. Rev. H. L. Chase 10 00
Grinnell. Cong. Ch. and Soc 137 53
Indianola. T. C. Clark 5 00
McGregor. Womans' Miss. Soc. bal. to const. MRS. C. E. DANIELS, L. M 23 05
Spencer. Rev. W. L. Coleman 3 00
Tipton. S. P. Daniels 2 00

MINNESOTA, $144.71.

Austin. Cong. Union Ch 52 31
Medford. Cong. Ch. 6 87
Minneapolis. Plymouth Ch. $6.99, Miss N. M. D. $1. ..... 7 99
Northfield. Cong. Ch. 77 54

KANSAS.

Fort Scott. Cong. Ch 6 00

NEBRASKA.

York. Benj. Bissell $7., Mary R. Bissell $2. 9 00

COLORADO.

Greeley. Mrs. A. A. C. M. 50

WASHINGTON, TER.

Skokomish. M. Eells 2 00

CALIFORNIA.

Oakville. A. A. Bancroft 50 00

TENNESSEE.

Chattanooga. Cong. Ch 3 50
Nashville. A. S. 25

NORTH CAROLINA.

Woodbridge. Freedmen 4 37

GEORGIA, $1,693.45.

Atlanta. Public Sch. Fund $325.,—Atlanta University $35., "A Friend" $10., Rents $7. ..... 377 00
Macon. Public Sch. Fund 1,316 45

ALABAMA, $111.93.

Montgomery. Sale of Land 89 54
Stewarts' Station. W. B. F. 50
Talladega. Talladega College $21.44—Miss J. P. 45c. *for Library* 21 89

TEXAS.

Corpus Christi. Cong. Ch 9 00

——— $43.75.

——— ——— *for a colored Church* 36 50
——— C. G. Boardman 6 00
——— M. A. B. 1 00
——— "A Friend" 25

CANADA.

Montreal. Mr. Court, *for Chapel, Savannah, Ga.* 10 00

ENGLAND.

London Freedmen's Missions Aid Soc. 2,481 75

Total, $13,612.11

Total from Oct. 1. to Aug. 31 ..... $185,212.48

WM. E. WHITING,
Asst. Treas.